1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38

(12) Occupied by distant cousin of (1), his wives and children	Alhaki.
(13) Occupied by brother of (3), his wives, children, and brother	Sabo.
(14) The *Obwai* shrine	
(15) Occupied by distant cousin of (1)	Mugu.
(16) Occupied by distant cousin of (1) and children, son, and son's child	Aje.
(17) Occupied by brother of (16), wives and children	Baita.

B

(1) Occupied by Banhot (head of the kindred) wife and child	Banhot.
(2) Occupied by distant cousin of (1), wives, children, and cousin	Kaza.
(3) Occupied by member of Nje sub-clan, wives, children, son's wives, and children	Go.
(4) Occupied by distant cousin of (1), wife, children, and sons wives, and children	Angulu.
(5) Occupied by member of Kagoro tribe, wife, and sons	Agwanjon.
(6) Occupied by distant cousin of (1), wives, children, and son	Sambo.
(7) Occupied by distant relative of (1), wife, brother, sisters, their husbands and children	Yakok.
(8) Occupied by distant relative of (1), wife, child, and son	Agwanjon.
(9) Occupied by a member of the Awai sub-clan of Agwen and his children	Sambo.
(10) Occupied by a Kpaisa man (Agbat clan)	Alhaki.
(11) Occupied by a man of the Morwa tribe and his wife and children	Atokan.
(12) Occupied by *Obwai* shrine	

The Household.—The size and composition of the Katab household varies according to circumstances. In its simplest form it consists of the small social group of parents and children, such as in England we should describe as a family. It comes into existence when a son marries, leaves his father's compound, farms on his own account and acquires a family of young children. But as sons may not leave their parents' compound unless the father has other sons to look after him, the normal Katab compound consists of a larger group, viz. parents, sons, and daughters, and sons' wives and their children. On the death of the head of the compound two sons may agree to continue to live and farm together, and the household would then consist of a man and his mother, his wives and children, his brother, and his brother's wives and children. Owing, however, to the extensive system of adoption practised by the Katab, the composition of the household may be more complex and include paternal cousins or nephews. The household is then a purely unilateral grouping, i.e. it consists of patrilineal relatives. But there are exceptions; for it is not uncommon for a household to include a sister's son who belongs, of course, to a different clan, and is debarred

1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38

592 428 from any share in the inheritance should the head of the household die.

597 171 *Adoption.*—A word may be said here about the custom of adoption. In some parts of the world, e.g. the Banks Islands, parents seem to have hardly more right to their children than anybody else. The relationship between parent and child, which we are apt to regard as fundamental in human nature, is not, apparently, so regarded by all other peoples in the world. Katab women, for example, in contracting sub-marriages abandon their weaned children. In Polynesia children may pass into the hands of total strangers whether the parents like it or not; and whether the practice is due to an original state of communism or to some early custom of infanticide or some other social cause need not concern us. In Nigeria it is common among the majority of the tribes for parents to hand over one at least of their offspring to others. A Hausa father, for example, generally delivers up his first-born to his wife's family: a Bade his first child, if a female, to his wife's family, if a male to the father's brother; a Nupe his first child, male or female, to the paternal relatives. A Hausa will even hand over one of his children to a friend who may be no relative at all. Among the Katab it is customary to hand over children to a respected paternal relative who has fewer children than the other or who requires an additional worker on his farm. Male children are not handed over to a maternal relative in this way; but we shall see later that a man has to ransom his second child by a money payment to his wife's parents. Female children are, however, sometimes handed over to the mother's parents; but when such children marry, the mother's parents are not entitled to receive the bride-price.

597 A few instances of random cases actually investigated will illustrate the extent to which adoption is practised.

A. had a family of five sons and three daughters. He gave none of his children to any relatives, as all his relatives had children of their own. None of his relatives gave him any of their children, as he had a sufficient number of children of his own.

B. had a family of five sons and four daughters. As a compliment to his elder brother he handed over his eldest daughter at the age of three. She was given in marriage by the elder brother, and as she has since had four husbands, the elder brother has

1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38

587 and both the junior and senior levirate are practised. A man may, in addition to his brother's widow, inherit the widow of his father's brother's son. But the inheritance of a maternal uncle's widows is not permissible among the Katab (though it is among their Gwari neighbours). It should be noted in connection with inheritance that secondary wives are heritable equally with primary wives, and that heritors are entitled to endeavour to recover the runaway wives of the person from whom they inherit without making payments to the women's parents.

[428]

582 *Marriage and Social Groupings.*—The fundamental feature in the social organization of the tribes is that no man may contract any form of marriage with any woman of his own clan. Descent is reckoned patrilineally. No man, therefore, may marry by purchase or elope with a woman whose father belongs to the same clan as himself. Thus a male of the Fakan sub-clan may not marry a female of the Fakan sub-clan, nor yet a female of the Aswen sub-clan, as Fakan and Aswen are moieties of the Minyam clan. In this connection it is important to remember that groups of immigrants have in some cases been adopted into a clan, and where this has happened the exogamous rule is applicable. No Fakan, for example, may marry a girl of the village of Magamiya, for the people of Magamiya, though belonging to a different tribe (viz. Ikulu), have been adopted by the Aswen sub-clan, and are therefore reckoned by the Fakan as fellow clansmen (i.e. as Minyam).

[611]

We have thus a well-developed system of clan exogamy among the Katab which is worthy of note; for it would seem that in the majority of Nigerian tribes marriage is regulated by consanguinity considerations rather than by the clan mechanism. Consanguinity is, of course, a bar to marriage among the Katab, for not only is intermarriage with the father's kin totally prohibited (by the clan organization), but inter-marriage with the social group of the mother is also prohibited to this extent that a man, though he may marry into his mother's clan, must avoid marriage with close blood relatives of his mother. All cousin marriages are taboo.

582 We now come to the consideration of the rules governing the contraction of sub-marriages. We may begin by stating that
583 no man may elope with (*a*) a married woman who is a member of his own clan or closely related to his mother, (*b*) the wife of

1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38

Descent is patrilineal; but we have already noted that children often respect the clan emblem of their mother as well as of their father; and it may be for this reason that the Fakan sub-clan, who freely intermarry with the Agbat, have come to adopt the crocodile emblem of the Agbat clan. As regards the attitude displayed by children to their respective parents, Katab children are not over-respectful to their fathers. They look after their mothers' interests zealously, and think little of striking their fathers on their mothers' behalf, which is not surprising in a state of society where polygyny has run riot.

Inheritance.—Inheritance is patrilineal. In the exceptional case already noted, a sister's son may receive a share of his maternal uncle's property; and a case came to my notice of a man inheriting his maternal grandfather's widow. The general rule, however, is that a man's property and titles pass to his sons or paternal nephews, brothers or paternal cousins, according to the circumstances and character of the inheritance. Females do not inherit from males, husbands do not inherit from wives, parents do not inherit from their children, and grandchildren do not inherit from their grandparents (with the single exception that a grandson may inherit his paternal grandfather's young widow).

If a man dies, and he was the holder of a title, the title passes to the next senior brother or paternal cousin, if he is considered a suitable person to hold the office. But his property passes to his grown-up sons, among whom it is divided in comparatively equal shares. If the children are young they pass under the guardianship of the deceased's brother or cousin, who would take them to his compound (provided he had a separate compound) and would there care for them until they had reached an age of discretion, when they would be reinstalled in their father's compound under the protection of the eldest son. If he had no sons of his own the brother who had inherited might retain one of the deceased's younger sons to look after him in his old age. Again, if the deceased's children are under age, his widows are inherited by his younger brothers or cousins, provided the widows offer no objection. He would take them off to his own compound, or he might keep one and hand another over to a brother or cousin according to the wishes of the deceased. If, however, the widows had sons who were old enough to farm they would remain with their children in their late husband's

1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38

768 587 compound, and the brother (or brothers) would come and sleep with them at night. It is clear that one of the results, and perhaps indeed one of the objects, of levirate marriage is the maintenance of the bond between a mother and her young children.

Grown-up sons inherit their father's widows, provided that the widows have no grown-up children living in the compound, i.e. a man may not inherit the mother of a half-brother who is old enough to farm. Though grown-up sons normally inherit their father's widows, it must be remembered that the inheritance of a grandfather's widows is also permitted. This happens where the young widows of an old man prefer being married to the grandson rather than to the son. The son would usually be agreeable to such an arrangement, but the preference of the widows for the grandson rather than the son might cause such resentment on the part of the son that he would order the widows to leave the family altogether.

428 As regards other forms of property, these are divided equally among grown-up sons, the eldest son being the adminstrator. Thus cash would be divided equally. If the deceased left a horse, the eldest son might retain it for himself, or exchange it for goats which he would share with his younger brothers. The eldest son would inherit his father's gown; but his father's cloth, an emblem of seniority among the Katab, would probably pass to a brother or cousin of the deceased, unless the son were himself so old that he was entitled to wear a cloth. As regards standing crops and grain in the granary, the eldest son would, if old enough, take charge and divide it with those of his younger [429] brothers who farm on their own account. If the sons are too young to inherit the various kinds of property enumerated above, the property is held in trust for them by their father's brother or paternal cousin, who restores it when they reach the age of discretion or gives them the equivalent, either in kind or by meeting the marriage expenses of his wards. The deceased's liabilities are met on the same principle, i.e. the eldest son (or, if he is too young, the younger brother) makes the necessary arrangements before dividing up the inheritance. Females cannot inherit from males; and so the property of a man who has daughters but no sons passes to his brother, or, failing him, to his brother's son. Husbands inherit nothing from their wives, and it was said that a husband would not even eat any

1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38

of the goat killed at his wife's funeral. But sons inherit from their mother all but purely feminine forms of property, which pass to her daughters or to her sons' wives. Thus the eldest son inherits all cash left by his mother, and also all her debts, the husband not being held responsible for these. The son inherits her bean farm and passes it on to his wife. He also inherits her goats; but cooking utensils and feminine ornaments pass to her daughter, if she is old enough for marriage, or to her son's wives.

Birth and Marriage Ceremonies.—When a married woman conceives her first child the event is celebrated, four months after conception, by a feast provided by the husband, who invites all his own and his wife's relatives. Large quantities of beer are consumed and hopes are expressed that the woman will be safely delivered of a sturdy child. A leech is sometimes called in during pregnancy to administer medicine, but pregnancy does not involve a state of taboo and no religious rites are performed such as we find in the neighbouring tribe of the Berom, where the husband shaves the wife's head and leads her blindfold to the cave of the priest of Mbon. The Katab woman counts the months of her pregnancy by putting a circular dot of red earth on her thigh for the first month, two for the second, and so on. And so if you see a woman with five red dots on her legs or body you will know that she has been enceinte for five months. The husband keeps his own tally secretly, in case his wife runs off before she gives birth.

The woman does not, as among most tribes, go to her mother's home to bear her first child; but after the confinement she takes her new-born babe to her own home and remains there for three or four months, the reason given being that she will be better cared for among her own people than in her husband's home. During the confinement she is attended by wives of her husband's father or brother, but modesty would forbid the presence of the husband's mother. She is delivered sitting on a stone or on the wooden tray on which she is accustomed to carry head loads. The tray thereafter bears a semi-sacred character and a Katab woman will often swear an oath on her tray saying: "If I did so-and-so may I die with my next child." Should the babe be dilatory in beginning to breathe, a hoe is beaten with a piece of iron to rouse its energy. The umbilical cord is severed with a razor at about an inch from the

1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38
Morwa

582 same way that the Aku and Shokwa sections of the Katab tribe
614 are blamed by the other sections of the Katab for not conforming to the general practice. It will be seen that the system among the Morwa corresponds more or less to that of the Kagoro. It differs from that of the Katab in that among the Katab the wife-stealing grouping is usually smaller than the clan grouping, whereas among the Morwa the wife-stealing grouping is usually larger than the clan grouping.

583 The wife-stealing customs of the Morwa do not seem to
586 have been interfered with by the Administration. A form of bride-price is paid by the abductor to the father of the woman with whom he elopes. The Morwa do not want any change made in their custom, such as the formal dissolution of the primary marriage by a refund of the bride-price. A husband who loses his wife by elopement hopes that she will one day return to him. The practice, they say, is suitable for both husbands and wives. It gives each the opportunity of finding the partner who suits him or her best. A Morwa seldom demands the return of his bride-price. He might ask for the return of the bride-price paid for a woman who proved unsatisfactory within a year of marriage, but even in these circumstances the bride-price would be lessened by a sum reckoned as compensation for the house-work performed, an interesting sidelight on the Morwa conception of marriage. Children belong to the actual father.

583 Girls are given in marriage twice a year, when the first rains
587 come and at the ripening of the millet, a fertility custom. A form of capture is practised with the connivance of the girl's parents
428 and relatives. During the capture female relatives make a show of beating off the captors. Both the senior and junior levirate are practised, and sons may inherit their fathers' widows. This latter practice appears, however, to be dying out. Nor do the Morwa any longer inherit the widows of grandparents.

604 As regards authority in the mother's family the Morwa have similar customs to the Kagoro. Boys are careful to avoid incurring the displeasure of a maternal uncle, whose curse would be regarded
[431] with the greatest fear. Husbands are accustomed to giving a formal present of a *kantu* of salt to the wife's parents when she
604 bears a second child. This is analogous to the redemptive fee payable among neighbouring tribes. It is customary among
597 the Morwa, as among their neighbours, for a man to hand over

these imposed duties " he was careful to mind his own business. Any excessive zeal would be rewarded with an arrow."

Under British Administration the system has altered considerably (quite apart from the prohibition of slavery). The Katuka, living permanently at Zangon Katab, is directly responsible to the Emir; the Katab tribal area has been divided, presumably on a strictly territorial basis, into seven Village-areas, and while the headmen of six of these seem to be "heirs" of the former heads of the sub-clans and small clans, it should be noted that the old Aswen administrative unit has apparently undergone fission, and a new, seventh, head has been created, on a basis as yet unknown.

The Katuka is said to have bowed to tradition in the matter of ceremonial and procured two swords of Prussian manufacture from Kauru, which are used in the installation of Village-area headmen in certain cases; here again, the available materials are difficult to interpret, but it seems that although the Katab have never had a tribal chief recognizable as such, Minyam clan appears to occupy a prominent position, presumably as a result of which the Katuka has " issued " the ceremonial swords to the heads of Aswen and Fakan, who, according to Meek, " use the swords for swearing-in minor officials " of those two sub-clans only.[33]

Meek states further that the sub-clan and clan headmen " combine to form a native court which sits monthly at each of the sub-clan headquarters." The sub-clan [sic: head?] and elders also, form a deliberative assembly. Oaths were most frequently resorted to in cases of paternity, failure to settle which, by arbitration, might end in the administration of poison to fowls representing the parties to the dispute. A women may take an oath on her head-board, " May I die in childbirth if I lie! ". Traditionally, cases within a lineage of virtually any sort, with the possible exception of murder and theft, which are likely to have been very rare, were handled by the lineage heads. Within the sub-clan cases appear to have been settled by arbitration, perhaps by a disinterested lineage head. In inter-clan disputes it seems that another clan or sub-clan might adjudicate, but the position is not entirely clear.

Inheritance

In general " a man's property and titles pass to his sons or paternal nephews, brothers or paternal cousins," but Meek records exceptional cases where a sister's son received a share of the property of the deceased, and a man inherited from his maternal grandfather's widow. Females do not inherit from males, husbands from wives, parents from children, or grandchildren from grandparents, other than wives, as indicated already. Succession is by preference first to collaterals; inheritance equally to adult lineal descendants (sons).

The Life Cycle

Birth

To celebrate the first conception of a (married) woman, a " beer-feast " is held by the prospective father " for all his own and his wife's relatives." In general there are no religious observances in connection with pregnancy, however, though a specialist may be called in to administer " medicine " from time to time. The mother is delivered—sitting on her head-board—in her husband's compound,

Nigeria). It appears that the Katab occasionally rallied " to drive the chief of Kauru out of Zangon Katab and pillage the Hausa inhabitants", but their relationship with Kauru may well have been to some extent voluntary, as it enabled them to dispose of murderers, thieves, and possibly certain other kinds of criminals also. Whether these criminals were in effect deducted from their annual dues is not clear, but it seems unlikely.

[33] On the other hand, Meek adds that " no village headman would feel that he had been properly appointed if he had not been shown the sword," so that it seems possible that between them the heads of Aswen and Fakan may play an important part in confirming all the Village-area heads of the Katab tribe.

3: Temple G-4 (no date)1922 FF38 Katab FF38
Kagoma
Kagoro

the day that they begin to walk their father invites the whole village to a beer orgy. 852

The ceremonies that take place upon death are identical with those practised by the Jaba. A Kagoma widow, however, only mourns for one month and can marry again in the second. Under no circumstances can a woman inherit. 764 [58] [428]

They believe that a departed spirit can return to earth as a shooting star and re-enter upon a fresh sphere of human existence. 775

Sons inherit the whole property, but the younger brother of the deceased has the first choice of the widows. Failing sons, brothers inherit. 428

They believe in an all-powerful god. 776

KAGORO.

AUTHORITIES:

Mr. H. F. Mathews. Major Tremearne.

The Kagoro have a population approaching some 8,500 in number and occupy an area of about 110 square miles in the Jemaa Division, on the northern and western faces of a ridge of mountains, known as Kagoro, which runs from Bauchi into Nassarawa. 131 161

Most of the towns are built at the foot of these hills, where the land is very fertile and large crops of corn, principally maiwa, which is almost exclusively used for drink, and beans are raised. The beans are the property of the women and are grown on trellises, like vines, and form the principal food of the people. Manure from fowls, and goat-dung and ashes are used. Cattle are not kept and there are no markets. 361 241 [273] [23]

In old days the Kagoro lived underground and went to their farms through underground tunnels, owing, they say, to the place being over-run with wild beasts. The villages are now surrounded with high cactus hedges, which grow to a height of from twelve to fifteen feet. In most cases each compound and each field is encircled by one of these. At the entrance the hedges overlap on the principle of a swivel-ring for keys. The walls of the huts are of mud and the roofs of thatch, which latter are renewed every year after the harvest. Each woman has her own house, which is accessible through one, or sometimes two, doors, two and a half to three feet in height. The entrance commonly leads into a low narrow verandah, but sometimes straight into a sort of hall which runs along the whole width of the house, and is used for storing pots, etc. A feature of the doorways is that each one is double and in between each is 173 361 342

3:Temple G-4 (no date)1922 FF38 Katab FF38
Kagoro

262 Guinea-fowl and francolin are not eaten, nor may women eat dogs or fowls, though these restrictions do not apply to old women. Rats, mice, and bats are made into soup and eaten with the ashes of guinea-corn or millet, which is sometimes used in place of salt. The favourite drink besides gia is honey and millet, and palm wine.

The pith of wild paw-paw is used to heal wounds, and a 752 hot iron is applied to an aching tooth to make it come out easily. No amputations are performed.

764 When a death occurs women wail and horns are blown. The corpse is wrapped in a new mat of plaited palm leaves, and men carry it to the grave amid shouting, blowing and drumming, while the women and children remain indoors. The chief priest wishes the spirit of the dead and the bereaved family well, and the body is lowered into a grave shaped like a prayer-board, either close to the porch of the house if the dead had had children, or outside under the shelter of the wall.

Males are laid on their right, females on their left, sides, with faces towards the sacred grove. Sticks are placed over the mouth of the grave and are plastered with clay. Branches of shea and lunn trees are intertwined and placed on the grave, and a pole bearing the family skulls is set up. A goat, or in the case of a poor man a fowl, is killed, and the flesh divided amongst the relatives, whose presence is required. In old days on the death of a big man, people were killed at the funeral that their spirits might accompany his. The skulls were left on the grave till the flesh was gone, when they were added to the family trophies.

765 After seven days the bereaved relatives make beer, and four days later a pot of it is brought to the grave, on which fresh shea and lunn branches are laid, and the most important Elder present pours some over the grave, saying mystic words the while, three several times. A goat or fowl is again killed and the blood poured over the branches. The flesh is cooked and eaten, and the beer drunk by the men, who sit round in a circle. The remainder of the beer is consumed in the sacred grove, the women and children drinking in their own houses, while a perpetual sound of horns and drumming is maintained.

On the occasion of the first harvest after a burial, gia and acha flour and water are poured over the grave and another drinking festival held. Subsequently if anyone dreams of the dead beer must be similarly obtained.

428 A grown-up man inherits his father's house, and such wives 429 as his father's brothers may not care to take. In the event of the sons being children the deceased's eldest brother manages the property for them.

3: Temple G-4 (no date)1922 FF38 Katab FF38
Kaje

was then allowed to return to his village on giving an expiatory feast to the Elders, but might neither eat nor drink with other men for the rest of his life. 682

In a case of adultery the injured man could demand the death of both the guilty parties, otherwise they were banished for life, being treated as dogs and fed with scraps out of broken vessels until they were drummed out of the place by old women. Oath was taken by jumping forwards and backwards over a sword, an arrow, a skull, and the leaf of the male shea-butter tree. 684 695

Inheritance was to the male heirs in the following order: Sons, brothers, nephews, grand-children—failing these to the Chief. It was, however, common for a man to give his property away in his life-time, when he became a pensioner to the recipient. A brother or son inherited the deceased's widows, but with that exception a man might not marry the widow of any member of his clan. 428 [431]

In appearance the Kaje is slim and of fair physique, he is well built, but his extreme drunkenness has left a mark on the skull formation. 142 273

The men wear a short gown or leather loin-cloth and the youths plait their hair and ornament it with beads. The women shave their heads and wear a leather string round the waist to which is attached a wide cone with a wooden base. That of a Chief's daughter is bound with copper wire and the base is adorned with beads—the poorer women bind it with bamboo. When working on their farms this is discarded and the married women each morning pluck a wisp of vetch, some two feet long, and tuck it under the waist-belt leaving six inches hanging in front, while the long end is pulled back between the thighs so that it sticks out like a tail. Girls wear a small apron of cowrie shells. In Zaria the women wear wooden plugs in their upper and lower lips. 291 302 [554] 291 [301]

They are excellent farmers and breeders of live-stock. They manure the ground with dung from goats and fowls, and ashes. They are keen hunters (possessing a few horses), and are expert highway robbers, but they respect any property left on the road if a leaf of the male shea-butter tree has been placed upon it. 241 231 224 674

Their arms are the bow and arrow. 911

They live in compounds surrounded by high cactus hedges. The house and granary are in one, the former being entered through a low narrow verandah, which leads into a sort of hall, where pots are stored, and which runs along the whole width of the house. Within this is a bigger sleeping apartment, and within again a circular passage sometimes roofed with an attic above, enclosing the corn-bin. Between each room is a double doorway two and a half to three feet in height, in the grooves of which a mat or shield could be placed. The houses are of mud and the roofs [361] 342

61. The truth of the matter is as stated in paragraph 44 above. The Jaba who accepted the Fulani domination retained their tribal lands. They still have them. And there are acres and acres to spare. Those who resisted were squeezed into the remnants of land to the South where there was little or any to spare. Pressure of population, incipient land hunger and the spirit of independence, which must have been there, have led to the individualisation of the Jaba Kwoi and accelerated the breakdown to individual tenure. The youths would not go off to the mines if there was abundance at home on the lands available to them. Their relations across the border have had none of this to cope with. Nor did they have their social structure rudely broken up and disintegrated. 184 178

62. The fact remains, however, that within the Emirate the kindred concept remains and is still operative. 612 Kindred holding of lands and animals

63. Amongst the Kachia Jaba the land pattern is similar to that of the Jaba Kwoi, *i.e.*, compact hamlets or villages standing in the middle of their farmlands and outside these farmlands the villages "spare" lands. The Kagoro, Kaje and Katab do not live together in villages but prefer the small scattered hamlet and isolated farms. Amongst the Kagoro all lands were "allocated"; even the spare bush. Such is not the case with the Kachia Jaba; nor would it be the case, probably, amongst the Jaba Kwoi—had they any spare lands. The spare lands form a general pool for the particular unit within which they lie, *i.e.*, for the kindred. Any member of the kindred has a right to take up sufficient of the spare lands to meet his needs; but he must first of all obtain the Village Head's consent. A Wenyum man has the right to take up the lands he needs in the Wenyum Unit and, on allocation, the lands become inheritable by his kith and kin. A man of the Dun kindred who desired to take up spare lands in the Wenyum Unit would only be loaned the lands and it would always remain a loan. It would never become land of the Dun kindred. A Wenyum man who had inherited or been allocated land in the Wenyum Unit would be entitled to loan it to someone else, either from within or outside his kindred, without asking for anyone's consent. But he could neither give it nor sell it to anyone else, *i.e.*, he could do nothing that would deprive the kindred of its ultimate rights in the land. [621] [361] 423 612

64. Sub-division and inheritance. Though the normal procedure is for farms to remain undivided until the father's death nevertheless, if a son demanded it and was married and of sufficient standing, the father would have to give him his share of the family holding. Women have no share or rights in a farm. Both farm and fallow are divided up; but there is no question of unallocated lands being divided up. A farm once 423 [428] 593

~~21~~

[4.18]